



PRINTED BY P. CANFIELD,
FOR THE CONNECTICUT BAPTIST MISSIONARY SOCIETY.
CONDITIONS.

The **CHRISTIAN SECRETARY** is published every Saturday morning, State-street, a few rods east of the General Stage Office, at \$1 50 per annum, payable after three months.

Agents allowed 25 cents a copy per annum and the postage deducted; they being responsible for all they distribute.

Postage deducted to individual mail subscribers, provided they pay in advance.

RELIGIOUS INTELLIGENCE, FOREIGN AND DOMESTIC.

JEWS—POLAND.

Mr. Alexander M'Caul, having been left at Amsterdam, as before stated, by Mr. Solomon, at the end of May, proceeded forward alone, to their destination at Warsaw: he was here joined, on Christmas day, by Mr. W. F. Becker, who had been for some time resident in the Seminary at Stanstead, and had approved himself worthy of confidence. Mr. M'Caul had been steadily prosecuting his work among the Jewish inhabitants of Warsaw, who are very numerous; having found, immediately on his arrival, ample opportunities of commencing the business of his Mission. As soon as it was known that he had Tracts to distribute, numbers of Jews came successively to his lodging, to ask for them; many of them asking for the New Testament also. By these visits, occasions were afforded him of entering into conversation with the applicants, which he failed not to improve.

Mr. M'Caul having proposed to visit other parts of Poland, in company with Mr. Becker, the Committee fully approved of the intention; and have since received a most gratifying account of the encouragement which they met with on their excursion. The first place which they had visited was Posen, in Prussian Poland; where having, without difficulty, obtained the sanction of the Prussian Government, accompanied with the expression of a "wish for good success to their undertaking," they began to distribute books—with what effect, the following extract from their Letter will shew:—

We gave Tracts to some Jews who were passing by: they began to read them before the window; this attracted other Jews, who came in to request some for themselves: in a few minutes, there were about thirty Jews satisfied. Now the news spread among them like fire, in less than ten minutes after we began, our room was completely filled, or rather crammed, the hall the same; and a great crowd before the house, clamorously asking for Tracts: we gave away about a hundred. The crowd then became so great, that, in self-defence, we were obliged to stop. On Monday, it would have been the same, had not the Government kindly sent up a Gendarme, through whose aid we were enabled to keep up order, letting come a few only into our room at once: this lasted from half-past 8 in the morning till 12. Tuesday, the concourse of Jews was nearly as great as the day before; and of Christians still greater. About 300 Tracts, at least, and upwards of 30 Testaments, have been distributed to Jews, and nearly 200 Sermons on the conversion of the Jews, to Christianity—most of the respectable people in Posen sending for copies: among them, the Archbishop.

The Committee cannot forbear quoting the words of one of the Vice-Presidents, now abroad: who, in communicating this intelligence remarks—

Their account would, a very few years past, have been incredible. Strange Christian Missionaries go into a place full of Jews, to whom they are unknown; but they proclaim the Gospel; and are shortly, in consequence, obliged to obtain mil-

itary aid of the civil power, for their protection—every one will suppose, to save them from the fury of the enraged and bigotted Israelites. No! it is that they may not be trodden down by the crowd of the children of Abraham, Isaac, and Jacob, rushing on them for the tidings of Salvation, through that Messiah whom their fathers rejected! This joyful intelligence, (he adds,) must afford to our Society large recompense for its exertions in the peculiarly hallowed cause, which, however, was but little felt and understood.

Subsequent communications increase the hope of success among the Jews in this quarter. In reference to this subject, the Committee say—

The information recived from Mr. M'Caul and Mr. Becker has fully confirmed the views, expressed in former Reports, of the importance of strenuous exertions in behalf of the Polish Jews.

Dr. Pinkerton, during his late visit to this country, stated, that in a district comprehending Russian and Austrian Poland and a part of Turkey, there were at least 3,000,000 of Jews, among whom is an unusual spirit of inquiry on the subject of Christianity; and a readiness to receive the New-Testament, which surpasses expectation. As he himself travelled through their towns, they would often exclaim, "Here comes the Bible Man, and he will give us Hebrew New-Testaments."

The Committee cannot quit this part of the subject without noticing a fact, which, in its results, will be peculiarly favourable to the efforts of the Society among the Jews in Poland. This is, the abolition, in the early part of the year, by an edict of his Imperial Majesty, of the Kabals, or Rabbinical Institutions, which have long operated as a barrier to the progress of the Jews in civilization and knowledge.

This event was communicated to the Committee in a Letter, of which the following is an extract—

I believe I told you lately, that the Emperor of Russia has issued an edict, breaking up the Kabals, or Rabbinical Institutions, in Poland;—and that I am informed this will destroy the Rabbinical Yoke, which has weighed so cruelly on the neck of Israel, and been the main impediment to their conversion to the faith of Christ—an event, at this moment, deserving of all attention and admiration.

Mr. M'Caul writes, from Warsaw.—The Jewish Nation appears to me to be ready to receive any impression, either good or bad, that may be presented. They appear to feel, that there is a void in their hearts, that can only be filled up by vital religion; and they also seem very sensible of their want of instruction: for this reason, in my conversations I always press them very much with their ignorance of their own religion; and to this cause I always attribute the eagerness with which they demand cards and books. I have no doubt that the most extensive good might be done among the Jewish Women, by the distribution of Solomon's Testament. I have found very many persons inclined to Christianity but afraid to declare themselves openly.

On occasion of a great Fair at Warsaw, he says—I distributed 868 Tracts; and about 400 Jews, men, women, and children, called on me for books. Many of these were Teachers, and solicited Tracts for the use of their Schools.

From Posen, he writes, in reference to his visit thither with Mr. Becker—

Every Jew, without exception, who has visited us since our arrival, asked for the New Testament. Three Young Men, who had borrowed New Testaments from us, returned them; declaring their belief of the truth therein contained, but not yet strong enough to renounce all for Christ's sake. These and many other examples show how good is Dr. Pinkerton's advice, not to look for individual con-

versions but quietly to sow the seed where we have opportunity: now is only seed time; and it would be premature to look for that fruit, which can only be had in the great harvest.

From the London Baptist Magazine for March.

SERAMPORE.

Extract of a Letter from Dr. Carey to Dr. Ryland, dated Serampore, July 24, 1822.

The most perfect harmony subsists as far as I know, between us and the younger brethren, the Independents and the Episcopalians, and I believe a divine blessing attends all our labors. I expect to receive two persons into the church to-day, and I believe there is scarcely a month in which there are not additions to more than one church. A great number of excellent pamphlets are printed by one or another, in the Bengalee, and some other languages which contribute not a little to the edification of believers, and to the stirring up of a spirit of inquiry in a people whose most prominent feature is apathy. There has also been a great change in the circumstances of the natives themselves. There are now three newspapers printed in the Bengalee language, and one in Persian. In these many things connected with heathenism, as well as Christianity, are discussed by the natives, themselves, and facts brought to light respecting the blackness of idolatry which might otherwise have been sought for in vain. That spirit of establishing and maintaining schools, especially charity schools, which now prevails, and which is so much increasing among the chief men for wealth and respectability among them, coming forth and voluntarily taking an active part in these institutions, is to me a matter of great encouragement. They now unite with Europeans, and Europeans with them, in promoting benevolent undertakings without servility on their parts, or domination on ours. God is doing great things for India, and for all the world.

About fifty years ago, one of the sovereigns of Europe was employed in writing fourteen volumes of lampoons on Christianity; Voltaire, in all his multifarious, much-read publications, constantly made Christianity the butt of his ridicule and sarcasm. The Encyclopædists attacked it in a more grave manner. Gibbon and Hume did the same, and a host of novelist writers for the theatre, and pamphleteers, followed in the rear; if not actually saying, as the Abbe Barruel asserts, "*Ecrasez l'Infame*," at least acting up to the spirit of what is charged upon them by that writer. Now sovereigns on their thrones declare themselves on the side of religion, and encourage Bible Societies and other Associations to do good; while all ranks from the noble to the slave, unite to promote the same objects. Who that loves God or man can behold this state of things without thanks to God?

From the Boston Recorder.

GREEK SUPERSTITIONS.

Letter from the late Rev. Levi Parsons, to the Preceptors of Philips' Academy, Andover, Mass. dated Jerusalem, April 14, 1822.

Very Dear Sir,—This morning the Greeks celebrated the resurrection of Lazarus from the dead. Many priests and a multitude of pilgrims left the city before sun-rise, and ascended to the summit of Mount Olivet where the service was performed. The ceremonies were multiplied and splendid. After prayers the multitude descended Mount Olivet the east side and came to the grave of Lazarus. There was one circumstance which arrested my attention, as it teaches us, more than a thousand volumes can do, the sentiments of the Greeks with regard to the worshipping of saints. About the middle of the exercises, two men passed round with plates soliciting charity. To publish the design of

the contribution, they repeated, every moment, these words, (Hagie Lazare, Boetherete hemas.) Holy Lazarus, help us!

The plea they make for such worship to saints is that Jesus is too high, we dare not pray to him. But what confidence is this in our Saviour's promise; "Whatsoever ye shall ask the father in my name, he will give it you." And how does this agree with another passage, "For there is one God and one Mediator between God and men, the man Christ Jesus?"

I desire much to hear from your family. Will your dear children ever forget me?

I regret that I did not direct them more frequently and more earnestly to the Saviour of sinners. Tell them that I have visited the garden where our Saviour continued in prayer all night for them, and also the Mount Calvary, where He in the agonies of a cruel death, cried, "Father, forgive them, they know not what they do." May they know the love of Christ and may it constrain them to deny all ungodliness.

Requesting the continuance of your prayers, I remain. Respectfully yours, LEVI PARSONS.

BIBLE SOCIETIES.

The exertions of the Russian Bible Society are still increasing. In the course of the past year, 105,000 copies of the Scriptures have been despatched to the interior of that country, being double what has been sent in any former year; and by recent advices of last month 40,000 copies had been sent off within a few days. The Swedish Bible Society continues actively employed, and since its establishment has circulated nearly 200,000 copies. Van Ess, that veteran in the Bible cause, writes lately with reference to the Catholic Version of the Scriptures, "the more we draw from the fountain of divine truth the greater is the demand." Accessions of Catholic clergy, friendly to the Scriptures, are frequently made, and many of them continue most actively engaged in the distribution, notwithstanding the Papal prohibition against the Laity being suffered to read the word of God.

MEANS OF BENEVOLENCE.

A very common query, made by the timid and the calculating, is ably answered in the following extract from the speech of Mr. Finlay, at the recent anniversary of the American Bible Society.—*Star*.

It may be asked, "If the work in which we are engaged be charged with results so immense—if it embrace a world, and is fulfilled through human agency, where and how are the means to be procured?" We would answer, the effort in its progress will produce the requisite means of success. The word of Almighty God exercises not only a transforming, but an assimilating influence on the human mind; and though the object aimed at is of the most majestic enterprise, yet in the very magnificence of its moral character, the means are to be realized of carrying it forward to its completion. The Bible is clothed with the Creator's commission, and is able to substantiate things that are not, as though they were. Though at the outset of the attempt even to conceive the glory of the Bible cause, there will be a feebleness of comprehension, yet by taking a part and a place in the general movement, the dimensions and proportions will be daily familiarized. And while the object surveyed necessarily retains all its inherent greatness, the intellect and moral constitution of the agent will be exalted to its likeness. To the devoted advocate, new means and measures will be constantly developed; fresh ardour inspired for their application, until an overflowing stream of light, love, and energy, refresh and perpetuate the holy purposes of man. As it is true, that the abandonment of the soul to the guidance and direction of principle and grace is the direct means of increasing that grace, & of strengthening that principle, so in the attainment of those ends which the God of the Bible is fulfilling in our world the engine is to develop and incorporate in its revolutions, all the moral force which is demanded in its progress. New difficulties will call forth new exertions to surmount them—new successes will whet the mind to keener anticipations—new distributions will elicit new resources; and in mind as well as in money, "the barrel of meal will not

waste, nor the cruse of oil fail, until God send rain upon the earth."

On this subject there is no space for indifference. To have tasted the power of the word of God, and yet be indifferent to the application of its efficiency, and to the extension of its benefits, is a contradiction in morals, and impossible in fact. No, sir; the Christian will lift his eyes on the millions of his species, who are stumbling in the dark, in consequence of the indifference, avarice, and ungodliness of past ages, and with feelings of solemn responsibility, apply his hand to the business of mercy. Believing as he does in the mightiness and adaptedness of the weapons of his warfare—foreseeing the demolition of every thing that exalteth itself—he will—he must pant for the victory of truth, and urge by every means the arrival of the Redeemer's kingdom. While avarice is calculating its petty profits, and saying "Gold is my trust;" while lawless ambition, covered with blood and dust, is grasping the laurel dripping with the tears of the orphan; while science herself finds a fancied immortality, guessing at the laws of other worlds and trifling in her own; the charity of the Bible Society, is busied in saving souls and restoring to harmony the wreck of intellect. She is, from another atmosphere, and holier elevation, marking and guiding the evolutions of that moral conflict which divides the anxieties of the universe. And we this day unite our acclamations with her's when cheering on to victory or death, the soldiers of the Cross. The Bible contains her tactics: her war song is the seraphic praise of Jesus the Captain, and in all her movements the Gospel trumpet gives a certain sound to prepare for the battle.

Glory to God! to share in this rencontre is our privilege and honor, and we hope to recruit our forces, till the enemy retreat from the field disabled and dishonoured. By and by, this agency will usher in the day of peace when the wise and prudent, scientific and simple, shall concentrate their energies under the banner of the victor.—We invite the help of science, and the co-operation of beauty.—We exult in their sanctification to the service of the cause. And if beauty be interesting it is when the eye looks to Heaven and glistens through the tear which repentance has caused and grace has hallowed. And if there be dignity in science, it is when a man has been redeemed from all his haughty reasonings, and lofty speculations, and having renounced the pride of them all, is humbled at the feet of Jesus, to learn the lesson and taste the sweets of a Bible Salvation.

CHURCH CONSTITUTED.

On the 20th of March last, a church was constituted at Coit's Gore, Franklin county, Vermont.—The Rev. John Spaulding presented the right hand of fellowship. The season was solemn & interesting. A refreshing revival of religion was experienced in that place during the past winter.

From the Baptist Monitor.

Extract of a letter from Elder M. Coles to the Editor, dated Charleston, Ind. April 30, 1823.

DEAR BROTHER,

I shall take the liberty of stating to you the progress of religion in this part of the state since my arrival here, which was in May, 1820. I then commenced preaching the glad tidings of salvation through our Lord Jesus Christ. I have reason to believe the Lord accompanied the same by the power of his Spirit, to the effectual awakening of many to a view of their lost and miserable condition as sinners: and the good Lord was pleased to apply the balm of Gilead to their souls, and enabled them to build on that sure foundation laid in Zion. In the winter and summer of 1821, Jesus revealed himself as precious to a considerable number—45 professed faith in Christ, and were buried with him in Baptism. In the course of last summer 20 more were added to this Church; the present year 10 or 12 have been added. In New Washington and vicinity, between 15 and 20 joined that church by baptism. In Jefferson county, on the waters of Sauday, the Lord was pleased to bless my labours; many were brought to cry to the Lord for mercy, and found he was ready to receive the hungry and thirsty, the weary and heavy laden. During last

summer and winter, between 30 and 40 were baptised on a profession of their faith in Christ. I have for several months past been preaching in the neighbourhood of Jeffersonville; the Lord we trust has been with us by his presence. Several have already made a public profession of Jesus. Next Lord's day there are a considerable number to be baptized there. The harvest is great but the labourers are few.

MISCELLANEOUS.

From the Christian Herald.

THE PULPIT AND THE PRESS.

How wonderful are the works and ways of God in his moral government of this fallen world! How rich the displays of his wisdom and goodness, which strike the eye on every hand, and challenge our warmest returns of gratitude and praise! To the indulgence of these reflections, I beg leave to invite the readers of the Christian Herald, as a suitable exercise to commence the present volume, and immediately precede the devotions of the closet. To the serious contemplative mind—to the heart susceptible of the impressions of Divine truth, and glowing with love to God and man, no subject can be more interesting. It is calculated to awaken a spirit of humbling, grateful, animating reflection, which, in its wide range, will take in present enjoyment, remembrance of past mercies, and anticipation of future blessings.

The government of God is as benevolent as his nature—unchangeable as his being, and unlimited as his work. It is the united display of all his perfections, in the production of their proper fruits. It is that sensible medium by which the Divine character is diffused and acted out. In a word, it is the visible portraiture of the invisible God, drawn by his own hand, and corresponding, in all its parts, with the most perfect exactness to its infinite original.

In meditating upon the infinite goodness of God to man, as displayed in the fruits of Divine benevolence, my attention is arrested, and my mind absorbed, in viewing the means of knowledge which his wisdom has appointed, and his goodness bestowed; to enlighten the ignorance, counteract the depravity, and insure the happiness of miserable man. Among these the *Pulpit and the Press* stand pre-eminent. These are, confessedly, the grand means of diffusing the light of Divine truth—of extending the knowledge of gospel salvation, and recovering a sinful world from the ruins of apostacy. Without them all other means would be totally inadequate, weak, and inefficient; and the benevolent heart be left to sigh in vain over the perishing heathen.—The kingdom of God is a kingdom of means, and those which he hath chosen and appointed are the wisest and best; and those only by which he will effect the purposes of his grace. That a preached gospel is a Divine institution, is a truth attested by God's word and providence, and sealed by the witnessing agency of his Spirit. Long and ineffectually were the means of human invention tried, by ancient heathen philosophers and moralists, to meliorate the state of the world, and recover sinful man to virtue and moral goodness. And how slow and circumscribed, too, was the march of all their means—with no other vehicle of knowledge but manuscript communications to diffuse their false light. Few only could read, and few of them possess books. But, lo! the kindness of God our Saviour has appeared. A preached gospel was instituted—the invaluable, Divine art of *printing* discovered, and has become a common blessing through the civilized world. "For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe." Preaching the gospel is a Divine institution—*printing* it is no less so, as it is a necessary accompaniment, an essential part of the same plan, and indispensably requisite to give effect to the same end. The one was instituted by God's word—the other as clearly appointed by his providence. They are kindred offices. The *Pulpit and the Press* are inseparably connected, and as it were, identified in each other. The press is as necessary to the pulpit, as agriculture and the arts are to commerce. The Christian minister and the Chris-

tian printer march hand in hand—mutually support and strengthen each other—are fellow-labourers in the same service, and for the accomplishment of the same great and important end. Whatever may be said in commendation of a preached gospel, (and it cannot be too highly valued,) necessarily connects with it the services of the press. Whence our precious Bibles? Whence all the religious and instructive books with which the gospel world is so abundantly stored? Whence the means of knowledge to our Colleges and Theological Seminaries? Whence the religious tracts, those “winged messengers” that make their way to the hearts of the ignorant and vicious, and bring the wandering sinner home to God? Whence those weekly and monthly vehicles of religious intelligence and practical piety which flow through our country in every direction, to instruct and gladden the heart of the Christian, and quicken the voice of prayer and praise in every community? Whence are the six hundred millions of perishing heathen and the numberless, destitute in our own country, to be supplied with the Word of life? Whence are the various benevolent institutions of the present day to derive their means of doing good, and of evangelizing the world? FROM THE PRESS. The press, then, is to be regarded with a sacred veneration, and supported with religious care. The press must be supported, or the pulpit falls. A part of our property, therefore, should be considered sacred to the press, as due to God and the Redeemer's cause. The claim of well conducted periodical religious publications, to the encouragement and support of the Christian public, appears of nearly the same kind with that of the Christian ministry, and to stand, in reason and conscience, upon the same ground.

The importance of the press—the benefits which have resulted, and which are still expected, from periodical religious publications, cannot be more fully illustrated, nor more highly appreciated, than by taking a view of the present state and prospects of the world, upon the large millennial scale. We live in a wonderful day—in the most interesting and eventful period which the people of God have ever witnessed. Astonishing preparations are rapidly advancing for the most glorious events to the church. Every circumstance in Providence is calculated to excite the prayers, the exertions, and the hopes of Christians. The whole resource of human means is fast exploring—successfully springing into action, in an astonishing scene of new, vigorous, and varied enterprise. Much as is already done, we see the means and the spirit of action increasing with the progress of the work: to effect the great things which yet remain to be done, Missionary and Bible Societies, and various other benevolent institutions, are formed and forming, and pouring their tributary streams into this mighty river of God, till it shall swell, and spread, and water the whole world. The long neglected sons of the Ocean are now receiving Bibles and Tracts, and religious instruction; and the first fruits of the sea are gathering into the Redeemer's kingdom. The waste places of Jerusalem rebuilding, and the wilderness begins to blossom. The Holy Scriptures are translating and printing in every language, and spreading to every land. (O! thank heaven for the blessing of the press.) The missionaries of the gospel are going forth in every direction—traversing trackless deserts, and crossing the widest oceans, to testify the gospel of the grace of God, and publish the glad tidings of salvation to the heathen. The light breaks forth in the East. The morning star of the millennial day has risen. Ethiopia begins to stretch forth her hands unto God, and the isles wait for, and receive his law. The first ripe fruits of Jews and Gentiles are now gathering. The ransomed of the Lord are returning to Zion, with songs and everlasting joy on their heads. The world's grand jubilee approaches. The gospel trumpet is blown. It will sound long and loud; it will be heard to the remotest clime; it will call all nations to the standard of Christ, and the blessings of his salvation. God's truth and faithfulness are pledged. He has promised, and will perform: he will make bare his holy arm in the eyes of all the nations. All the ends of the earth shall see the salvation of our God. “And the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High!”

For the Christian Secretary.

Messrs. Editors,

Having received a letter this morning from Mr. A. Gleason, assistant missionary under the direction of the American Board, and sensible of the warm attachment to him of the good people in your vicinity, I send you an extract, to be inserted in the Christian Secretary.

W. K. T. . . .

Princeton, May 21.

Brainerd, March 27, 1823.

My dear Brother,

After a long and tedious (tho' interesting) journey, I have at length arrived at Brainerd, a missionary station, No. 1, and I improve this opportunity in writing to a dear brother who is very near my heart. I arrived at this place March 22d, and think (although I feel very desirous to arrive at my destined station) I shall remain here until I have enjoyed one communion season with these dear missionaries of the cross. The sacrament, it is expected, will be administered on the 6th of April, and then I say farewell to Brainerd! farewell to these devoted followers of the Lord Jesus! Should I undertake to tell you how heart-cheering it was to myself, to receive so warm a reception from Father Hoit, and the rest of the dear missionary family, and to hear them thus ardent in rendering thanks to the God of missionaries for his protecting care over me thus far, and imploring his continual blessing to rest on me, I should find myself inadequate for the task. None but missionaries can scarcely imagine how strong an attachment exists in a missionary family. When called to separate, O how hard!—Last Tuesday this family were called to realize it. The Rev. Mr. Chamberlain and wife, with two others of Father Hoit's family, left this station for another about fifty miles distant, called Willis-Valley. About two o'clock P. M. the mission family and the scholars were assembled together. Here we all fell down upon our knees before the throne of God, and implored his parting blessing. After prayer, brother C. who was unable to speak but in tears, addressed the youth. O how affecting the scene! how overwhelmed in tears were the dear children, when brother C. took them by the hand, and bade them farewell!

To day, my dear brother, I have been much interested by the visit of a Cherokee woman, bringing with her two children, and requesting that the missionaries would take them under their care. She had already four of her children in the school, and now has come again on foot thirty miles, to solicit the missionaries to take the other two. This woman's husband has left her and married again, but she says she does not feel angry at him for it, but wishes him well; and told him that if he was sick, to send for her, and she would come and take good care of him. This spirit, my dear brother, I fear but very few of our good females in the north would exercise.

As to accommodations, you may well suppose them not great, neither is their furniture costly. No, while many professors of religion in the north, can sit around their mahogany tables, and eat from their silver dishes, having nothing to bestow, or send to the perishing heathen the bread of life, the missionary is, and should be willing, to deny himself, and wear out in the Redeemer's cause. The family is making great improvements here. On the Chickamaugh creek has been erected a gristmill, a sawmill, a blacksmith shop, and recently a trip-hammer, which has very much excited the attention of the Indians. Not long since, an Indian chief coming to get some work done, expressed great surprise at the rapid improvements, and the great advantages of them. In a short time he came again, and observing how much work was done by means of water, says, “O well, I suppose the next thing you attempt, will be to make the Chickamaugh creek talk.” Many encouraging and diverting things I should delight now to tell you, but have not time. Soon I hope you will enter the field, and see for yourself. Although our trials are great, still I find none wishing to withdraw from the missionaries. O let it never be said in a future world, that one poor heathen perished because we were unwilling to endure the hardships of a missionary life. Let our watchword be “Onward,” and be ever ready to join the little band of volunteers already on the field crying for help. Adieu, my dear

brother; be faithful! not only willing to be bound, but to die for the name of the Lord Jesus, and say with the devoted apostle, Neither count I my life dear unto me. Remember me to all my kind friends in Princeton,

Most affectionately yours,

ANSON GLEASON.

[A letter has been received in this city from Mr. Gleason, dated Mayhew, April 27. He states that he arrived at that place on the 19th April—was received by the missionaries with brotherly kindness, and had the happiness to meet his brethren Bascom and Gibbs, the latter of whom, (an Indian) it may be recollected, was in this city last autumn, on his way to his brethren in the West, to enlighten their benighted minds. Mr. G. says, “There are now forty sprightly boys, and sixteen or eighteen girls under the parental care of the missionaries.” He expected to leave that place in a few days for the Six Towns, about 150 miles South of Mayhew.]

For the Christian Secretary.

SENTENTIOUS.

When I see clergymen leave the people of their charge for greater salaries or better pay; I fear they place as great stress upon money as Simon Magus.

When I see people calling themselves christians, oppose missionary exertions, or refuse to aid them by their charities; I fear the spirit of Christ is an entire stranger to their bosoms.

When I see a professor of religion staying away from the communion table, because an unworthy brother is present, I think he has no authority in scripture for thus disobeying his Saviour; because of another's transgression!

When I see a person unwilling at all times to manifest godliness in his walk and conversation, I fear he injures the cause more than if he always manifested ungodliness. O, exclaim I to myself, how miserable would such a person be in heaven.

When I see professing christians fond of worldly company, gay dress, or rich furniture! I fear they are not aware that they cannot serve God and mammon.

When I see professing christians condemn the conduct of those ardently devoted to the cause of Christ, in visiting from house to house, and conversing with every person upon the momentous subject of their salvation; I fear they would have condemned Christ and his disciples, had they lived in their day.

When I see christians talk much about the innocence of dancing, and rejoice to see young people indulge in mirth and folly, and encouraging dancing schools; I fear they do not believe that Christ hath no concord with belial.

When I see christians so fond of coming in contact with folly and ignorance, as to dispute with infidels, universalists, and people intoxicated or deranged; I fear they do not sufficiently regard the admonition of the wise man, “answer not a fool according to his folly, lest thou be like him:” nor that of Christ, “Cast not your pearls before swine.”

EXPERIENTIA.

COMMUNICATED.

An Indian Chief's account of a dreadful massacre, which happened many centuries ago, as their tradition reports.—Communicated in a letter by a gentleman of Cambria, Niagara county, N. Y. to his friend in Princeton, N. J.

I am sometimes almost disposed to credit a tradition given me by an old Indian chief of the Tonnewanta tribe, in answer to my inquiries. He affirmed that about twelve thousand moons before the white people came hither to rob them of their lands, a large number of families coming off the great waters, asked the privilege of remaining a short time. Their request being generously granted, they landed, and remained until the wilderness was covered with their offspring. The news of the surprising increase of these visitors, spread sorrow and consternation around them. The hearts of the neighbouring tribes melted like wax, and distant warriors quaked with fear. A council of war was assembled. The chief first in command from every tribe, commencing at the shores of the Atlantic, and extending to the ends of the earth, was summoned

to appear at this mighty council. This council, assembled for a combination awful beyond description, overspread many miles of territory. The same barbarous desires glow in every bosom. All are unanimous in the dreadful resolution, to sweep this detested race from the face of nature. After etching upon their rods of time, the proposed number of moons, which were to pass before they were to reassemble, they depart to enkindle the same hellish flames in their respective tribes, and to prepare to execute their dreadful resolutions. While this tremendous storm is gathering, the heavens are clothed with scarlet, the sun clouded with smoke, and the omens seem to predict the speedy dissolution of nature. At the time appointed, an innumerable host of blood-thirsty warriors pour forth like legions of fiends, from the abodes of darkness, eager to satiate their thirst with human blood. And when the curtains of night had covered the world, and the defenceless victims of their rage were slumbering in their dwellings, the awful scenes of desolation commenced, which no language can express, no imagination conceive. The silence of midnight is broken by the yells of exulting savages, mingling with the shrieks of bleeding victims, and the wilderness is illumined by the blaze of their dwellings. Opening the streams of life, their weapons are bathed in the crimson current, and the vallies below are deluged with blood pouring down the mountains. Blazing with a fury which no reason could pacify, no entreaties assuage, they pursue the objects of their malice, ravaging every house, and assailing every fortification. The remnant of this devoted people who for a long time had bravely defended themselves in their fortified stations, were at length compelled to abandon them, and retreat to the Muskingum, leaving their country behind, reeking with blood, and smoking in ruins. A large fortification is here erected, and mighty preparations made to resist the power of these enemies. But at length being diminished by a grievous famine and disease, they fall a prey to the merciless Indians. Thus, after a war continuing thirty-six moons, unparalleled for its barbarity, not one man, one woman, nor one child, survived. But being driven within their fortification, which was immediately fired, they collected together in one general conflagration. "It is a fact, that a fortification more than two miles in length has been discovered on the western branch of the Muskingum, in the state of Ohio, about ninety miles from Marietta, the wall of which is not less than twenty feet high."

THE CHRISTIAN SECRETARY.

HARTFORD, JUNE 7, 1823.

ORDINATION.

Ordained at Suffield, May 28, Rev. Henry Archibald, to the work of the gospel ministry. Introductory prayer by Rev. Mr. Hough, of Springfield, Ms. Sermon by Rev. Mr. Wilcox, of Saybrook, from 2 Cor. v. 20. Consecrating prayer by Rev. Mr. Bridges of Enfield; charge by Rev. Mr. Wilcox; Right hand of Fellowship by Rev. Mr. Wightman of Middletown. Concluding prayer by Rev. Mr. Barrett of West Springfield, Ms. The spectators were numerous and solemn.

MARRIED.

In this City, Mr. Lewis Stowell, to Miss Catharine Sheldon.

At Farmington, Mr. Mark Gridley, to Miss Dorothy Selden, daughter of Mr. Joseph Selden.

At Durham, Mr. Lyman Butler, to Miss Eunice B. Southmayd, daughter of Capt. Daniel Southmayd.

At New Haven, Mr. Henry Hotchkiss, to Miss Elizabeth D. Prescott.

At Southwick, Mr. Seymour Z. King, of Suffield, to Miss Electa Ann Riley, of the former place.

At New London Mr. Zebediah Baker, to Miss Mary Kimball, daughter of Mr. Chester Kimball. Mr. James Goodfaith, to Miss Sophia Chapman. Major-General Jirah Isham, to Miss Elizabeth C. Trott. Mr. William Culver, to Miss Olive Sizer.

DIED.

In this City, Dr. Charles Mather, aged 81.

At Colchester, Mr. Oliver Brown, aged about 70.

At New London, Mr. John Bolton, aged 54.

At Suffield, Joseph Austin, Esq. aged 68.

At Granby, Mr. Abiel Holcomb, aged 41.

At Newtown, on the 23d ult. Mrs. ———— Shepard, wife of Col. Timothy Shepard, and on the 27th, Col. Timothy Shepard.

At Southwick, (Ms.) on the 22d ult. Mr. John Mason, aged 75, late of Ashford, Conn.

At Boston, the Hon. John Phillips, late mayor of that city, and President of the Senate, aged 50.

At Chatham, on the 30th ult. Mrs. Hannah Ganes, aged about 50, wife of Mr. Samuel Ganes.

At Berlin, Arabella Robbins, aged 5, daughter of the Rev. Royal Robbins.

FROM MONTGOMERY'S "OCEAN."

THE SLAVE TRADE.

There are, gloomy Ocean! a brotherless clan,
Who traverse thy banishing waves,
The poor disinherited outcasts of man,
Whom avarice coins into Slaves!
From the homes of their kindred, their forefathers' graves,
Love, friendship, and conjugal bliss,
They are dragg'd on the hoary abyss;
The Shark hears their shrieks, and ascending to day,
Demands of the spoiler his share of the prey.

Then joy to the tempest that whirls them beneath,
And makes their destruction its sport!
But woe to the winds that propitiously breathe,
And waft them in safety to port!
Where the vultures and vampyres of mammon resort;
Where Europe exultingly drains
The life-blood from Africa's veins;
Where man rules o'er man with a merciless rod,
And spurns at his footstool the image of God!

The hour is approaching—a terrible hour!
And vengeance is bending her bow;
Already the clouds of the hurricane lower,
And the rock-rending whirlwinds blow;
Back rolls the huge Ocean—Hell opens below,
The floods return headlong—they sweep
The slave-cultur'd lands to the deep!
In a moment entomb'd in the terrible void,
By their Maker himself in his anger destroy'd.

Shall this be the fate of the cane-planted isles,
More lovely than clouds in the West,
When the Sun o'er the Ocean descending in smiles,
Sinks softly and sweetly to rest?
—No!—Father of mercy! befriend the oppress'd,
At the voice of thy Gospel of Peace,
May the sorrows of Africa cease;
And the slave and the master devoutly unite,
To walk in thy freedom, and dwell in thy light.

THE CRUCIFIXION.

By J. Montgomery.

I ask'd the heavens—"What foe to God hath done
This unexampled deed?"—The heavens exclaim,
"Twas man;—and we, in horror snatch'd the sun
From such a spectacle of guilt and shame."
I ask'd the sea;—the sea in fury boil'd,
And answer'd with his voice of storms—"Twas man:
My waves in panic at his crime recoil'd,
Disclod'd the abyss, and from the centre ran."
I ask'd the earth;—the earth replied aghast,
"Twas man;—and such strange pangs my bosom rent,
That still I groan and shudder at the past."
—To man, gay, smiling, thoughtless man I went,
And ask'd him next:—He turn'd a scornful eye,
Shook his proud head, and deign'd me no reply!

SUMMARY.

Items from French papers.

An article from Toulouse, dated April 24, mentions that 450 Spaniards, being part of 700 taken in the action near Santos Ladron, had arrived at that place—two hundred made their escape.

The Cortes was to open at Seville on the 23d of April. The city of Puycerda enjoys perfect tranquillity. All the royalist authorities have been re-established.

Nine thousand French troops were to pass into the interior of Catalonia.

The French Chamber, on the 20th of April, voted 896,334,190 francs for the service of the year 1824.

It is remarked that nothing can exceed the pleasure which the Spanish priests experience in returning to their country. Their pleasure arises probably from the hope of establishing again the bloody inquisition!

A depot for Spanish refugees is to be established at Bayonne.

The Constitutional Spaniards are said to be rallying in great numbers in Catalonia and in Arragon.

Mr. Francis Lloyd, who was lately robbed and murdered in Boston, was from Canada. He is supposed to have been murdered by two brothers named Parker, belonging to New-Hampshire, who have been committed to prison.—They judged Mr. L. to have a considerable sum of money about him.

Five hundred panes of glass were broken by a hail storm in the village of Uniontown, (Md.) on the 20th ult.—and great injury done to the fields.—N. Y. D. Adv.

The particulars of a most horrid murder are given in the Milledgeville Recorder of the 20th of May, perpetrated by John M. Williams on his wife, whom he charged with incontinency. After killing his wife, he attempted to commit suicide, but did not effect his purpose.

SALEM, N. Y. May 28.

The Northern Canal is now in operation from Water-

ford to Whitehall. During the past week several loaded boats have passed its whole length each way. The Waterford Reporter gives a list of arrivals and clearances, among the former we notice the "Rainbow, of Bridport; Vt. with 1500 bushels of wheat, and rye, and twenty barrels of pork;" also, the "Experiment, of Battenkill with cord wood." An immense quantity of Lake Champlain lumber is constantly arriving at Whitehall, and rapidly moving on to market. The daily receipts of toll at Whitehall alone, we are informed, amount to about \$300.

In latitude 34 deg. 54 min. lon. 71, the brig Nestor was fallen in with, being bottom upwards, and all on board supposed to have perished. The Nestor sailed from Baltimore for Havanna, having on board Capt. Elijah Hollister, of Glastenbury; Asa White, mate, and eight seamen.—*Courant*.

Accident.—During the storm, on Monday last, at Newburgh, Mr. Amos Brainard was killed by the falling of a tree.

Two Chinese youth have arrived at Philadelphia, and will leave there in a few days for the Foreign Mission School, at Cornwall, Connecticut. They have been taken up by a number of citizens with a view to give them a christian education, hoping that on their return home they may be useful in christianizing their countrymen.

NORWICH, May 28.

VIOLENT TEMPEST.

About two o'clock on Sunday last, we witnessed an unusually violent tempest, accompanied with lightning, thunder and rain—in which the most awful grandeur of Him who rideth in the whirlwind and directeth the storm, are seldom manifested.

In this and the neighbouring towns, several barns and sheds were unroofed, and many fences and trees laid prostrate. But these should not be mentioned, before we speak of the awful calamity which has befallen our friends and neighbours in Montville.

As a singular coincident, we would remark, that no sooner had their Rev. Pastor finished reading a hymn, at the opening of divine service, beginning with these words:

"Methinks the last great day has come,

Methinks I hear the trumpet sound;

That shakes the earth, rends every tomb,

And wakes the prisoners under ground;"

than a stroke of lightning struck the top of the cupola of the Presbyterian Meeting house—shattered the belfry—entered the body of the house—split to shivers several posts—broke most of the glass, and several window-sashes—shivered to atoms several pews, and instantly sent two human beings into eternity. Several other persons were seriously wounded; among them were two young ladies who were so severely injured as to render it necessary to carry them home on beds. We are happy to state that they are on the recovery. The persons who were killed, were Mrs. Betsey Bradford, widow of the late Mr. Perez Bradford, aged 72 years, and Miss Mary S. Comstock, daughter of Capt. John R. Comstock, aged 9 years. The consternation in which the congregation was thrown, on this awful occasion, can be more easily imagined than describee.

A Tree standing about five rods from the meeting-house, was struck by the same discharge of electricity.

It is to be hoped this may operate as a sufficient warning, not only to the inhabitants of Montville, but to all others who may have very improperly attempted to support a vane by an iron rod secured to the top of a building or cupola, instead of extending to the earth as a conductor. Had this have been the case, the probability is we should not have had this melancholy intelligence to record.

We understand that a barn belonging to Jonah Witter, Esq. of Preston, in which were his son and a black man, was blown down; the latter in attempting to escape out of the door, was instantly killed by the falling of the roof—the former we learn escaped uninjured. The tempest continued but a few moments. Its direction was from west to east, and its extent from north to south, we believe not to have exceeded 10 or 12 miles.

Effects of Intemperance.—Charles Forest, living near the town of Salem, N. J. has been committed to prison for the murder of his daughter. It appears that the wretched man had come home drunk, and his wife and daughter had hid his rum jug—this so incensed him, that he began beating both mother and daughter in a most shocking manner. The girl died almost immediately after he desisted—and her mother is now confined to her bed in consequence of the bruises she has received.

Murder and Suicide.—On Monday of last week, Mr. Richmond Remington of Coventry, R. I. committed suicide, after having murdered his wife by striking her on the head with an axe. He had been in the habit of drinking to excess, and had lived very unhappily in his family for several years, especially when intoxicated.

His wife has left seven children, the youngest four or five years old; she was respected by her acquaintance. It appears that he had threatened her life for some time, and that she had been on her guard. It is said he was more intemperate than usual for a week or ten days before he committed the fatal deed.—*Conn. Journal*.

PRINTING.

PAMPHLETS, HANDBILLS, CARDS, &c.

Printed at the office of the Christian Secretary.